THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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THE FOREIGN MISSIONARY PARTY.

WE have noted, from time to time, the recent accession to our missionary forces in Egypt and India and gave an account of their sailing from New York on October 26, together with that of a greeting and farewell given to them in the Second United Presbyterian church of this city, at which eight of the eleven were present, four of whom were brought up in this vicinity. We take pleasure now in reproducing their portraits, together with a brief biographical sketch of each.

It is one of the objects of the MAGAZINE, as our readers are aware, to promote a personal interest in those who go forth to obey the Saviour's mandate, especially those who go in the name of the United Presbyterian church. The respose to the Macedonian cry from fields in which our church is interested, and therefore responsible, has been prompt; and its members will be quickened in their zeal, and do more effectual work in the cause by an acquaintance with the features and lives of those now on their way to Egypt and India, and will join with us in earnest prayer and hearty wish that they may arrive safely at their several destinations.

The party consists of Revs. A. B. Caldwell, David R. Gordon, H. J. Kyle, J. A. McConnelee, J. W. Ballantine, Ralph E. Carson, Misses Kate Corbett, Jennie B. Morrison, Sallie E. Dickey, Florence A. McMillan and Fannie C. Martin. The gentlemen, except Mr. Carson, who is unmarried, are accompanied by their wives.

REV. DAVID R. GORDON.

Mr. Gordon is the youngest child of Andrew and Rebecca Gordon, who were the earliest missionaries of our church to India, having sailed for that field in Sept. 1854. He was born in Wheeling Creek tp., Belmont co., Ohio, Dec. 26, 1866, during the first visit of his parents to America. In 1875 he went to India with his parents and two sisters, and remained there till 1885, when the family came back to this country. While in India, he attended such schools as were available, and in them learned to read and write the vernacular. After reaching the home land, he spent one year in Coe college; for a time assisted his father in the publication of "Our India Mission"; graduated from Monmouth col-

lege in 1891, and from Xenia seminary in 1895. On Aug. 7, 1895, he was married to Miss Grace, daughter of Mr. and Mrs. Walker Williamson, of Xenia, O. He is to reinforce the Indian mission.

MRS. DAVID R. GORDON.

Mrs. Grace Gordon Williamson is the younger daughter of Walker and Adaline McClung Williamson, and was born near Xenia, O. She was a member of the 2nd United Presbyterian church and for some time the leader of its mission band. She attended the Xenia High school and afterwards took a course in Mr. Moody's Bible Training school, Chicago.

REV. RALPH E. CARSON.

Mr. Carson was born Dec. 19, 1868, in Baltimore, Md.; graduated from Johns Hopkins University in 1890; taught in Philadelphia for two years after graduation; entered the Allegheny seminary in the fall of 1892, and graduated in 1895; was ordained by the Allegheny presbytery Sept. 24. He is under appointment to the Egyptian mission, and is sent out by the Second church, Allegheny, Pa.

REV. H. J. KYLE.

Mr. Kyle was born May 17, 1861, near Cedarville, Ohio. He received his preparatory education in the Cedarville High school; spent two years at Muskingum college; graduated from Monmouth college in 1890, and from Xenia Seminary in 1893; was ordained and installed pastor of Mundale, N. Y., August 9, 1893, by Delaware presbytery. After a successful pastorate of more than two years, he was released, Sept, 11, 1895, to go as a missionary to India.

MRS. H. J. KYLE.

Mrs. Mary Elizabeth Kyle, wife of Rev. H. J. Kyle, is a daughter of Mrs. Christina Chambers, of Hamden, Delaware county, New York. She was a very efficient member in the United Presbyterian church at De Lancey, and later at Mundale, New York, as the wife of Rev. H. J. Kyle. It was a hard trial to leave especially her mother and sister, but she cheerfully endured it with the "desire," as she said, "to be where I could be of most service to mankind."

REV. JOHN ALPHEUS M'CONNELEE

Mr. McConnelee was born Dec. 25, 1868, at Winterset, Iowa. After academical training at the Winterset High school, he graduated from Monmouth college in 1890, and from Xenia seminary in 1893; was licensed by Monmouth presbytery Dec. 30, 1892, and ordained and installed, August 8, 1893, pastor of De Lancey, N, Y., by Delaware presbytery. After an exceedingly happy pastorate, during which the membership increased from 150 to 190, he was released, Sept, 4, 1885, on his appointment to the India mission.

MRS. JOHN M'CONNELEE.

Mrs. Alma Collins McConnelee, second daughter of James and Ruth Kyle Collins, was born near Xenia, O. She was reared in the 2nd U. P. Church, of which she was a member. She is a graduate of the Xenia High school. Her experience as a pastor's wife will add to her fitness for her new position.

REV. JOHN W. BALLANTINE.

Mr. Ballantine was born March 31, 1862, at Hamden, N. Y.; was graduated at Princeton in 1888; studied theology at Xenia Theological seminary; was licensed June 17, 1890, by Delaware presbytery; was ordained April 23, 1882, as pastor of Winfield, Iowa, by Keokuk presbytery. He resigned this pastorate to accept appointment as missionary in India.

MRS. JOHN W. BALLANTINE.

Mrs. Blanche Collins Ballantine, youngest daughter of John and the late Elizabeth Scroggs Collins, was born near Xenia, O., and early in life united with the 2nd United Presbyterian church. She was for two years a pupil at Westminister college, and afterwards taught.

THE BENEVOLENT SPIRIT, ITS ORIGIN AND HOW CULTIVATED.

BY MRS. THOMAS H. FOWLER, NORTH BEND, NEB.
(Published by request.)

THERE is so much to be set right in this world, and so many to be led and helped and comforted, that we must continually come in contact with such in our daily lives. The humblest, the weakest may shed joy and gladness around us if we will. The kindly word, sympathizing attentions, watchfulness against wounding men's sensibilities—these cost very little, but they are priceless. Indeed these are the real elements of our daily happiness. From hour to hour, from moment to moment, we are supported—blest by small kindnesses. Let us not then miss our turn of service by having our glance turned inward, or strained onward, or lost in vacant reverie.

"Be useful where thou livest that men may
Both want and wish thy pleasing presence still.
Find out their wants and will,
And meet them there. All worldly joys grow less
To the one joy of doing kindnesses.

Whence this motive—this disposition for doing good? There is but one source, and that is *love*. Love to God and to mankind for His sake is the active principle of all those willing services in which the Christian does good.

The divine love produces in the believer's heart a reflection of itself. Not only does it incite him to love Christ, but to love all who bear Christ's image. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another"—John 13:34, 35. This love implies a regard for one another's interest and comfort, a sympathy in sorrow and joy. Kindness, forbearance, forgiveness every virtue is beautifully comprehended in love. The human heart by nature is selfish, and only as the Divine Spirit finds entrance and habitation will it be changed. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance."—Gal. 5:22, 23.

O Breath from out the Eternal Silence! blow
Softly upon our spirit's barren ground.
The precious fullness of our God bestow,
That fruits of faith, love, reverence may abound.'

Do you desire this sweet spirit of love? Come, sit at the feet of Jesus and learn of Him. For one week—for one day—to live in the pure atmosphere of faith and love to Him, of tenderness to man, is to cultivate the fairest grace of the Holy Spirit, the loveliest adornment of the Christian character. Never was there a teacher like Jesus—never man spoke as He spoke. His theme was always *love*. Love is the very genius of His system. All its doctrines lead to love as their center, and all its duties depend upon it for their fulfillment. Love is the essence of all its promises and the lustre of all its hopes. In it He teaches that love to Him should fill the heart, and that the entire life should be swayed and consecrated by its influence.

In this He leaves us not without an example. Christian benovolence is peculiarly an imitation of Christ. He went about doing good, not as an occasional exercise, but as His employment. It was the one thing which He did. Healing the sick, curing diseases, casting out devils, wiping away the tears of sorrow and affliction—these were the constant employments of His life. We see Him take little children in His arms and bless them. We see Him in deepest humility girt Himself with a towel and stoop to wash His disciples' feet. We see tears of purest sympathy in the eyes of Him who bore our griefs and carried our sorrows. We hear from His lips words of comfort which reach the heart, for "He is touched with the feeling of our infirmities." Oh! the sympathy of Jesus,

our Friend of friends. His love for us found its greatest expression in a gift. He selected no inferior gift as the adequate expression of His love. It found no donation worthy of itself but Himself. It would be content with nothing else and nothing less. Amazing gift! Himself the Son of God in earnest and loving self-sacrifice! While we were yet sinners, Christ died for us. Our redemption was wrought, not by the birth of Christ with its mysteries, nor by the life of Christ with its holy beauty, but only by His death. "Thou art worthy to take the book, and to loose the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood." "Thus did the Incarnation of love enter alone into that ominous cloud which, charged with terrible thunder, hung over our guilty race, and He gathered in upon Himself its dark and destructive elements; and the cloud, now bereft of them, assumes a hue of glory, and weeps itself away in soft and fertilizing showers."

What can we offer in return for this love, or how can we emulate the example of this beautiful life? We can render homage to Him through His children. He and His are identified. "Me," said He, "ye have not always." But He never wants representatives; the prisoners, the sick, the destitute, the perishing in all lands—all afford us opportunities of service to Christ.

This service is so pleasing to Jesus that on the day of judgment He shall openly refer to it as if to vindicate His sentence of acceptance by it, or as if it were the highest proof of the power of faith. "Then shall the King say unto them on His right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

When the love of Christ constrains us, and we feel ourselves to be under solemn obligations to Him, we are furnished with power sufficient to labor without weariness. This is a power which should be in every heart. For were it there, then it would induce us to contemplate the spiritual wants of the world in the spirit of Christ. If we love Him, we should love whatever He loves, and be disposed to view the world as He views it, guilty, helpless, and miserable; but with a salvation provided for it and adapted to it—a salvation secured at an awful expense and waiting to be presented to all tribes and tongues. The true benevolent spirit knows no limits, but extends to the uttermost parts of the earth. The divine commission, "Go ye into all the world and preach the gospel to every creature," requires every one who has named the name of Christ to carry or send the blessed tidings to those who know Him not. So long as there is a child without its school, a man without a Bible, or a village without its pulpit, there is a crying need to be met by Christians.

Everything done from a spirit of love enriches this life both materially and spiritually. "There is that scattereth and yet increaseth." Those who deny themselves to support ministers and missionaries are entitled to partake of the reward of their labors, and shall with those who turn many unto righteousness, "shine as the brightness of the firmament and as the stars forever and ever."

The spirit of benevolence is the spirit of heaven—that which will reign in

heaven itself. There the lowest will enjoy the happiness of the highest; the felicity of one will be the felicity of all, for we shall be one with each other. The happiness of Heaven will not be diminished by being shared. It will be something which every man can enjoy without injuring another, for it is the enjoyment of God himself. The benevolent spirit is the image of God, the nearest approach we can make to His likeness, for "God is love." "He is the Father of mercies, and the God of all comfort." 2 Cor. 1—3.

MISSIONARIES AND CHEAP LIVING.

By J. N. Forman.

THE question seems to be again coming to the front, "Should missionaries live more cheaply?" There are two points involved, (1) Economy, and (2) Can we in this way get nearer the people, and influence them more?

As to economy, we certainly should try to make mission funds go just as far as possible, and so extravagance must be deprecated. Only, what is economy? For ox, horse or man, it pays to have good food and enough of it. Then in India, too, as many of us have noticed, the climate is very trying, so that large houses, tatties and punkhas are almost as much of a necessity as the mere water and grain, and still further, the more one gets, in close hand-to-hand work, into the sounds, smells, and sights of India, the more he feels the need of a place of safe retreat—of a home, at least quiet and sweet-smelling, if not very beautiful. And this is just about the hardest thing to get when living as a native in a native house. It does not seem *good economy* for missionaries to be deprived of these comforts unless it be clear that there is some gain beyond that of saving money.

To my mind the principal question is, "Can we by living differently influence the people more?" Some five or six years ago I felt convinced that we could. May I give a brief account of my efforts and experiences?

I began work in an unoccupied city of Bundelkhand, a place of twenty-eight thousand inhabitants. As the native houses were uncommonly bad, the rooms not having any doors whatever, I rented a shop, the other half of the building being occupied by shoe-makers. The rooms measured about fourteen by eight, and there was a verandah in front about the same size. I had one servant, a Christian boy. Shortly after a young Englishman came, and he was with us some two weeks. He had not yet mastered the language, and so could not do much preaching. We certainly were thoroughly uncomfortable, and succeeded in abasing ourselves in the eyes of the people, and did a great deal of preaching also. But what I had longed for was to get near the people, to convince them that I really was working only for their salvation, that, I was denying myself for them, and not doing missionary work as a service, for I had felt we were looked on very much as government servants, taking up this work as a means of livelihood. I was never more thoroughly earnest about anything I undertook, and I entered upon it with great hopefulness and confidence, and never have I felt that I made a more dismal failure. Everything turned out just as I had not expected. I was taken for a shop-keeper and asked if I had knives for sale, for the people were accustomed to low-down English people of that kind! They

seemed to regard me as nothing but poor white trash! The idea that I had voluntarily given up anything, or was denying myself, never occurred to them. I was still the same government servant, only had not succeeded in getting a very remunerative position. I did not object to enduring hardness, or to being looked upon as ever so small and base, *provided* I could accomplish my end, and get hold of the people, and lead them to Christ. The self-abasement was a means to an end; but, alas, the end seemed further off than ever! It seemed to me I had less influence instead of more. I met with a great deal of opposition, a vast amount of ridicule, and had no end of yelling, hooting, and hand-clapping from the small boys, but my success seemed to end there.

Still it did not seem right to give up the experiment so soon, and I tried it again in two other places, staying in a city of twenty-four thousand about a fortnight, and in a town of eight thousand over three weeks. The result was practically the same in all three places. One thing I was struck with was the difficulty of living low enough to convince the people that I was really denying myself at all; consequently it all made no impression for good on them. After I had lived very, very poorly, according to my own ideas, yet to them it seemed to be in luxury. One Sabbath a number of Arayas had gathered for an argument. By and by the servant began to cook my dinner, whereupon one politely suggested they had better now leave. But another replied "no, the sahib's dinner is always cooking!" I was rather discouraged in my efforts. Naturally, when you have your dinner cooked on your front verandah, and I had no other place, it attracts more attention then when cooked in the back kitchen.

If one could get down low enough to be a genuine *fakir*, live on a little parched grain and water wear few clothes, supplemented with ashes, perform his devotions in public places, and carry himself with an air of sanctity, then *possibly* an impression might be made. But my effort was a sad failure. I had a four rupee servant, a two rupee house, an entire suit of warm clothes, and three meals a day. They looked on me as a worldling. I came out of the experiment a richer man, for my salary had been accumulating; but I was a wiser man too. If others feel unsettled, my advice to them is simply, "give the new method a few months trial, only let it be in the cool, pleasant weather!"— *Indian Standard.*

WHAT IS THE MATTER WITH OUR MISSIONARY MEETINGS?

By Mrs. E. M. E. Loughridge.

THAT the missionary society does not reach the mass of Christian women in our churches is certain.

For example, and it is the rule rather than the exception, out of a church membership of five hundred, of whom at least one-half are women, an average attendance upon the missionary meetings is found to be twenty-five. The absentees are the intelligent, bright, busy women of our cities and towns; connected with women's clubs, interested in all sorts of charities, the charm of social gatherings, among the best of home-makers, and Christians too, doubtless. Yet they are not to be found in meetings, the aim of which is the highest good of the largest number, where philanthropy and benev-

olence have the largest field for operation, where the keenest intellect and the widest culture can be used, and are appreciated. What is the trouble?

"The women are so indifferent," says one; "they are too worldly," says another; "there's not time for everything, and one must draw the line somewhere," says a third. All of which may be true. Doubtless, if the women were filled with the spirit, these meetings would be well attended; doubtless, if they were as eager to learn the latest news from the field as they are to follow the latest fashion, our church parlors would be crowded—but are they alone to blame?

The truth is, that the majority of women who practically constitute the missionary society do not believe much in it. They *say* that it is a power for good, but verily in their hearts they believe that it is only the money they bring that possesses that power. They *say* they are very much interested in the meetings, but do they ever lend a hand to add to its efficiency?

Do they in their social calls ever think of mentioning its charming papers, or its well-arranged programme? Do they ever consider it worth while to invite a friend to come to the next delightful occasion? Nay, verily, they condemn it with faint praise, or, what is more probable, they never give it a thought until the next time the notice appears in the church calendar. When they have paid their subscription—and any small change will do for that—their duty is done, and they are glad of it.

Strange, isn't it, that those who can talk to edification in "current event" circles, or women's clubs, come to a missionary meeting with sealed lips, and the silence that may be golden elsewhere is leaden here, and the very atmosphere is heavy with respectability and decorum.

It is more and more evident that neither culture, brains, nor respectability will take the place or do the work of enthusiastic earnestness. One woman who spells biscuit with a "k," but who is honestly anxious to spend and be spent for the Master's work, does more than a score of college graduates, who may give of their silver and their approving presence, "because one really ought to, you know." These bright women will go to a woman's club every week; twice a month they will sit an hour or an hour and a half to hear papers on any and every subject under the sun and hold it to have been only their privilege and pleasure. Nor do they demur at the annual fee of five dolars for such an opportunity. The club in all its phases is a matter of interest everywhere its enthusiastic membership may go. In eight years one such organization has increased in membership from a half-dozen to 325.

What about our missionary society? Do we ever expect any such outcome? But, among so many Christian women, why should we expect anything else?

Beloved, if we really love this work, and earnestly—agonizingly—desired to follow in the footsteps of our Master—Himself the great missionary—we could not rest until this were accomplished. And twenty-five women with lips touched with coals from off the altar would, by persistent effort, by personal invitation, by strategy, by storm, by all means, new or old, in spite of indifference, in spite of opposition, would win their church, aye, their community, to an interest in and for missions. How shall this be done? That, as Rudyard Kipling says, is another story. But it can be done; it must be done; loyalty to Christ demands it. Sitting at ease when the ark is in danger, resting on our oars when a goal is to be won, remaining in our entrenchments when much land is

yet to be possessed, are not to be tolerated in those chosen to be co-workers with God. It is ours to "occupy"; ours to "do exploits"; speak unto the children of Israel that they go forward.—*Missionary.*

THE CHURCH AT GEDIK PASHA, CONSTANTINOPLE.

By Rev. H. O. Dwight, of Constantinople.

A NUMBER of Armenian ladies called at my room at the Bible House the other day. They apologized for the interruption, for the visit came in the thick of a pressing and important piece of work; but I assured them that they were welcome, and proceeded to find chairs to seat them.

The oldest of the party, a tall, white-haired woman of pleasing manners, explained the object of the visit.

"We have come to see you, because we suppose that you can help us, and do not know to whom else to go. If we have done wrong, you must excuse us, for we need someone to teach us wisdom. The question of our church at Gedik Pasha ought to be settled at once. The autumn rains are coming on, and these ladies have to stay in that flimsy shed day and night in order to prevent its being pulled down. The police are watching all the time for a chance to pull it down, and to arrest anyone who tries to do anything to strengthen it or to make it more comfortable."

"You see," broke in another, "there is no fence about the lot. It is exactly as if it were in the street. We shall all be sick if we have to go on long in this way."

"Yes," said another, "during the whole of this storm we have had to be there. Saturday night the lightning was awful. There is nothing overhead but a piece of canvas; the boards on the sides are not much nearer together than the bars of a gridiron, and there is no glass in the windows. There is no floor, and the ground inside is clear mud. We can be comfortable neither day or night. We have to take turns going home to put on dry clothes."

"And you ought to have seen us on Sabbath, during the services. It was like sitting in a bath. The rain poured down through the canvas. People had to hold up umbrellas while the sermon was being preached. All the time the police were trying to stop the young men from patching the bad places in the roof. They arrested some of them."

"What we want is permission to put a fence around the lot and to put in some of the windows. We ought to have the cracks in the sides stopped up, too, to keep people from looking in all the time."

I assured the ladies that the head of the Protestant community is doing all in his power to secure the permit to build a proper church, but that I myself could do nothing, the centre of power in Turkey not being the Bible House. At the same time they could be sure that we are as deeply concerned as they for their interests, and that they are constantly remembered in prayer, and especially during the terrible storm on Sabbath.

"We are grateful for your prayers," said the tall, gray-haired lady, "and we know that you have no greater power than this. It is true that the centre of power is not at the Bible House, but we come to you because you talk to those who have power, and when you speak they listen. We are only poor women who are at our wits' end."

"We need to be told what to do," said another. "If the end is to be that we shall have our permission, we can stand anything for the sake of the church. But if there is no hope, we should be told it before the bad weather has made us all sick for nothing."

I asked why watchman's work is not not left to the men. Why must women bear all this fatigue and exposure?

"If we did not keep some of the women there all the time, the police would pull the shed down at once. In the midst of the storm the other night six policemen were pounding at the door. They wanted to tear the place down and say that the storm did it. But when they were told that women were inside they did not know what to do, and at last they went away. We are not sorry that we have to play watchman. We want our church. You do not know what it is to be a whole year without a place to go to church. We will stay every night in the rain if we can get our church by it; but if we can do anything that we have not done, to help on the cause, we should be told what we can do, That is the reason why we come and trouble you."

All that could be said to these brave ladies in the way of encouragement was said, although any hope of prompt relief from the duty of guarding this rough chapel from attack is very slight, affairs move so slowly in Turkey! And so the ladies departed, very grateful and a little cheered, for the continuance of their labor of love.

The story of the Gedik Pasha church-building question is so long that some of these ladies now risking their health and sacrificing their time in behalf of the church have actually grown from girlhood into matronly power in the community while the question has been pending. It is a story of a right denied by every device that Oriental minds can discover, and that merely because men of influence regard it as disgraceful to Islam to permit a Protestant church to be built in the heart of the city. The thing has become so great a scandal that months ago the Porte promised to obtain the permit to build. Nothing has been done to redeem the promise, and since the earthquake of last year the congregation of 150 has been without regular worship, except as they could get temporary accommodation from friends possessing space for such a gathering. At last, a few weeks ago, the congregation assembled one night upon their land and hastily constructed a rough shed, in which they have since held their services. The act was a violation of a municipal ordinance and made the people liable to pay a small fine. But the police attempted, without warrant of law, to pull down the new structure. It was then that the women began their defence of the place. The police found the building occupied by women. They saw the streets filling with a vast crowd of interested spectators. They knew that if they tried to use violence and the women would scream, the crowd would be sure, although not composed of Protestants, to interfere to defend the women, so they wisely decided not to push matters to extremes. A certain number of men stay by the women to help them, but the actual strength of the garrison of the chapel is the women of the church, whose representative told me their story to-day.—*Missionary Herald.*

Home For the Aged.

By Mrs. W. W. Grier, Pres. Oakmont, Pa.

When the Home for the Aged of our church was purchased three years ago, and its doors opened for a reception in Sept. 1892, many of our friends viewed the property and surroundings with approval of location, but with mis-givings

as to the amount paid for it. A debt of $30,000 with interest was no small item for consideration, and we cannot wonder that some should think the burden too great. The company who held the mortgage against the property very kindly assisted us by allowing payments to be made when the semi-annual interest would fall due, provided we had a few thousands on hand at that time, which invariably came to us at the right time from donations or bequests. At the time of every payment the company expressed surprise that we should be so fortunate, but we felt it was simply the overflowing measure which our Heavenly Father has promised: "Give and it shall be given unto you."

On the 3d of December the last payment on the debt was made, and we feel that every one will be happy to know that this heavy obligation has been discharged. The Women's Association, as well as every member of the Board of Management, return their very best thanks to every donor who has assisted in establishing this Home, and we all can now truly say with pride, "It is ours."

The greater portion of this amount has come from donations and bequests. The Home will receive $1000 from the estate of Mrs. E. Y. Patterson, who was always most liberal in her contributions, and deeply interested in this work. This sum will be applied to our building fund, for steps must be taken at once to enlarge the Home. We have now nineteen old ladies and twelve applications approved and on file. These applicants are promised admission as soon as a vacancy occurs. There is not a single available space where another could be crowded in, and, besides these approved applications, we are constantly sending blank forms to others wishing to apply.

A committee has been appointed, who are giving attention to plans and specifications for the new wing to the Home, which to give the room positively needed for the time being (for men are now applying for admission as well as women), will cost from $10,000 to $12,000. This we feel sure will meet the approval of every friend of this institution, for we have the express command from the Father of all to honor the hoary head and uplift and strengthen the declining years of age. How can we do this better than to care for those who have no home and no one to care for them? Every attention is given to make them as comfortable as possible, and could you hear the expressions of gratitude that come from those who have had only the roughest part of life's highway, you would be most thankful that such a place has been provided.

There has been very little sickness in the Home during the past year, and no death since Sept. 1894, which testifies that freedom from care, repose of mind and spirit, all help to prolong life. The letters we receive urging us to make a place for those who are waiting to come are often very pathetic, and we think that no time should be lost in making the room needed.

We feel that we are only drawing upon the treasury of the Master when we go forward in this work, for His hand will surely touch the key to other hearts, and the required building fund will come in due time; and not only for the building fund do we have faith, but that *sometime* we shall have an endowment fund, which will be a permanent source of income to draw upon for the general need and support of the Home.

These Christian institutions are the direct offspring of Christian teaching and Christian example, testifying to a new spirit working in the world; to the existence of the sentiment of sympathy with suffering, a sentiment which vies

with the deepest passion which has ever stirred the human heart.

Our annual report is now ready, and we believe will be read with satisfaction by the subscribers to the different institutions. A full description of each individual gift and name of donor having been published, it is only necessary to say here that they have been most numerous and useful, while their intrinsic value is of greatest importance and benefit to the institution receiving it. May God's blessing be showered on those who have ministered to the service of humanity by their gifts to these benevolent institutions, and not only for our own would we ask such blessing, but to every one who helps such homes throughout the length and breadth of our land. We wish to call special attention to our form of bequest, which was changed at our last Association meeting to read: "I give and bequeath to the United Presbyterian Women's Association, in trust for the Aged People's Home, etc." It is very necessary that this form be followed to avoid any misunderstanding on legal points. These annual reports may be had by sending five cents for postage to the corresponding secretary of the association, Mrs. John McElvain, Sewickley Pa.

Mission in Alabama.

The situation in Alabama is still somewhat perplexing. The way has not been open yet for rebuilding at Miller's Ferry. The congregation is kept together, and all the religious services are faithfully held by Rev. C. H. Johnson, the pastor, and much personal work is done, as he and his helpers go from house to house during the week. But the school is greatly missed. Mr. P. C. Cloud, formerly principal of the school, has been sent to Summerfield, Ala., and has opened a school. If the prospects seem favorable, after a fair test of the field, a mission will be established there. Mr. H. M. Green, a member of the Glee Club, has gone to Camden, the county seat of Wilcox county. He has charge of the public school, and will receive the full share of the public funds alotted to that district. And when these funds are exhausted, the Board will pay his salary and continue the school. It is confidently expected that in the near future we will be able to establish a mission in that promising and needy field. These are some of the effects produced by the persecution at Miller's Ferry. The missionaries were scattered abroad. See Acts 8: 4. Everywhere God is blessing the work, and giving much encouragement to the workers.

But now we must turn to another and less enjoyable subject in this connection, viz., the financial condition of this mission.

The treasury was heavily overdrawn at the close of last year; and up to the present time no relief has come to this overburdened Board. The treasurer's books show that up to Dec. 1, only $10,810.60 have been received from all regular sources, or a little over twenty-one per cent. of the Assembly's appropriation for this year. And from all sources—including the amount paid by the Woman's Board for the salaries of industrial teachers—$15,060,61, or only 30 per cent of the appropriation, and only four months of the fiscal year remaining! It goes without saying that the debt is yet unpaid, and that the hope of continuing the work, even as now inaugurated, must soon be abandoned if the church does not awake to her duty to the perishing millions at her door. Our beloved church was in the front rank of those who cried against oppression and wrong, and in the time of war showed her faith

by her work. God freed the slave at a fearful cost to the nation. Then the freedmen numbered 4,000,000, now they are 8,000,000.

Brethern, we plead with you to awake to the responsibility of the hour. This is God's work. The gold and silver are his, and the cattle upon a thousand hills, Let us hear and submit ourselves unto him, before he repeats to us the searching inquiry of Mal. 3: 9. We do not ask any special contribution. We would deplore the withholding of a dollar from any of the other needy and equally important enterprises of the Church. We only ask for the amount set apart by God through his own agency, the Assembly, for Freedmen's Mission. The work demands every cent of it. Mav the Lord have his own at our hand? We wait to see. J. W. WITHERSPOON, Cor. Sec.

Hints for Young Christians.

(FOR A BIBLE MARK.)

1. Never neglect daily private prayer; remember that God hears your prayers.

2. Never neglect daily private Bible reading; and remember that God is speaking to you, and that you are to believe and act upon what he says.

3. Never let a day pass without doing something for Jesus; every morning reflecting on what Jesus has done for you.

4. If you are ever in doubt as to a thing being right or wrong, consider whether you can do it in the name of Jesus and ask God's blessing upon it.

5. Never take your Christianity from Christians, but ask yourself, "How would the Lord have me act?" and follow him.

6. Never trust your feelings, or the opinions of men, if they contradict God's word.

7. In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

No Bosses.

President Clark in his annual address cautions endeavorers as follows: Above all, let us beware of ecclesiastical politics. Suffer no boss, not even an "easy boss," in Christian endeavor: If any one in your state or local unions attempts to lord it over God's heritage, elect him to stay at home at the next opportunity. The society has prospered in the past in every state and province because of the unselfish devotion of a myriad of unheralded workers. I know of no organization that is so indebted to recruits who ask for no pay, no uniform, no epualets, no decorations, no reward, except the reward of a meek and quiet spirit and consciousness of duty done.—*Midland.*

Letter from India.

SUNNYSIDE, DHARMSALA,
August 12, 1895.

I think one at home does not fully realize how many and how great the privileges in regard to Bible study are. Those out here say they miss the inspiring gatherings that they had at home very much indeed; but there are gains for all our losses, you know. So many of the customs here make familiar verses shine with a new meaning. For instance, I suppose most of us have not a very definite idea as to what the words, "his fan in his hand" means, but when one sees the threshing being done by means of bullocks tramping out the grain, and then sees its being winnowed with a "fan," an implement like a very large dust pan on which the grain is tossed and falls back on the screen while the chaff blows away, the force of the expression is at once realized.

Then the missionaries say they feel very much like repeating St. Paul's words, "Let the women keep silent in the churches," when in the village, as often happens in the meetings, the women thinking the words are not for them, but

for their more learned husbands, and having so excellent a chance to gossip, chatter and giggle in their corner, so much so that the meeting is disturbed.

The troubles of the foolish virgins seem very true to life, too, when one sees the people carrying the torches they use in their wedding processions. Often they travel a long ways to weddings, and very often at night so that it will be cooler for them. The torch is a pole with cotton or a cloth wrapped around it and then saturated with oil. At the end of a stage, when they stop to rest, it is a common sight to see the men go over to some shop and buy more oil to replenish their torches. So the foolish virgins did not do differently from what people now often do.

The story of the unjust steward seems very vivid to one after the man, who stands in the same relation to you, has cheated you several times in the same way, and you find it out. What do we know about such things at home? But it is all too common an experience here for ones equanimity of temper.

The men sowing the seed broadcast over the fields crossed by narrow, well-trodden footpaths reminds one of the parable of the sower. It would be a strange thing if some of the seed did not fall by the wayside.

After one has felt the hot wind, the "luh," it does not seem at all strange that when the luh passes over the grass or the flower of the field it is gone, for it is hot enough to remove more substantial creations.

They like so much to sing the seventh and eighth verses of the 113th Psalm in the Christian gatherings, for it has been literally true with many of them; the sweepers sit with the great of the land when both are Christians. An American cannot have any conception of what these verses mean to them. In Egypt we saw them casting their bread on the waters, sowing the grain in the water and mud.

Very Truly,

NANNIE SPENCER.

FOREIGN NEWS BUDGET.

BY MRS. MARY B. REID.

CAIRO NEWS.

Miss Ella O. Kyle, who has charge of the Girl's Boarding school, writes:

As the close of the year approaches we begin to think of the examinations and to prepare for them. Three of our girls go out this year, and we hope that one of them will become a teacher.

We cannot help having a feeling of anxiety and uncertainty these days on account of the cholera, which has gained an entrance in this country. Should it reach this city, and our schools have to be closed, a good many of our girls would have to turn their faces homeward.

We have already taken in as many boarders as our dormitories can accommodate, but a room has been fitted up on the terrace in case any more apply. To-day I wrote the two hundred and thirtieth name on the roll for this term. Among the pupils there are a good many Mohammedans, and a Mohammedan girl is to become a boarder at the beginning of the next month, making the fifth to enter this term.

Mrs. Dr. Watson gives general news of work in Cairo:

The great heat of summer is over, and the languid feeling which accompanies it is gone. The missionaries, who for a few months enjoyed the invigorating climate of Scotland, have returned, giving evidence by their healthy appearance and renewed strength that the changes were beneficial.

The mission work is now being prosecuted with vigor in every department. The new missionaries, Dr. and Mrs. White, are invaluable helpers, and Miss Brown, who has recently come here, is making herself useful in some of the schools.

The daily report of cholera from the infected sea shore regions is anxiously watched for, because, in case it should appear at any of our stations, the government would order the schools closed, and all work would be much retarded. The disease has made such slow progress, and so few have died from it, that we are encouraged to hope that it will soon disappear.

On Friday of this week the Rev. Salih Hanalla, a fine young native preacher, is to be installed over the newly organized church at Haret-es Sakkeen, the quarter in Cairo where the United Presbyterian church first began its work, and where Miss Smith has so long and faithfully labored. The people there are greatly rejoiced that they are at last to have a pastor, and one so much esteemed. We all hope and pray that both pastor and people may be greatly blessed.

Mrs. J. P. White gives further notes:

Our hearts are rejoiced that two new missionaries are soon to be added to our number. We are hoping to have the pleasure of a visit from the India party, if they can arrange to stop a few days with us. How India will rejoice over the large number of new missionaries which she is to receive this year!

Miss Smith is very happy that she has the assistance of Miss Grace Brown in the Haret-es Sakkeen girl's school. The schools are very full, especially the boy's school. It is amusing to see the boys as they are really packed in the chapel for the opening exercises. As there are not sufficient seats, and no place to put in more, the boys stand in double row around two sides of the room. Notwithstanding the boys are very orderly and extremely happy as they sing, "Children Come," "Safely Guarded," or some other number from the Arabic Bible Songs, and marked attention is given to the Bible lesson which follows.

ALEXANDRIA NEWS.

Of the general work in Alexandria Mrs. Dr. Ewing writes:

The Rev. Machiel Abbader, one of the licentiates has been doing efficient work here since the 1st of September. When Dr. Ewing asked for him to be sent here, it was the hope that the Alexandria congregation would give him a call. In this we have been disappointed. None of our people are blessed with means more than sufficient for the ordinary demands of life, and they did not feel equal to the responsibility of supporting a pastor. Mr. Abbadeer is a very promising young man, a vigorous preacher, and well liked by the people, who would have been glad to have retained him. The Mansoora congregation, however, has given him a call, which he expects to accept.

Our autumn com munion was an unusually pleasant occasion. Three new members were added to the church. We were much gratified to have with us several former pupils in our girl's school, who since their marriage have been living in a distant part of Egypt. We have been told by missionaries who have seen them in their homes, that they were living very exemplary lives, and exerting a good influence.

Work in Demanhoor seems to be in an encouraging condition. The schools which have been opened in this quarter during the past year are doing well.

Miss McDowell, who has charge of the Central school for girls, writes as follows:

The past month has passed very rapidly. A great many moments have been spent by teachers talking to the mothers as they came to put their little ones in school, but time has very little value with the natives. A Moslem once told me that it was not genteel to be in a hurry.

There has been quite a change in this school during the past year. Many of the older girls have not returned, but the most of them had been longer in school than the average Egyptian girl. Their places are being rapidly taken by a younger class, and it is a bright and interesting company of girls that look up to me each morning as we gather for the opening exercises of prayer and praise.

As yet I have made only a few visits in the homes of the pupils, but I am trying to learn where they all live. In a recent round of calls I found one poor mother very ill. She seemed in great pain and much discouraged. I talked to her for a while, telling her of God's goodness and love, and the teacher who was with me offered prayer. This woman has a daughter in school who is being trained for a teacher, and we hope that when the time comes for her to be engaged in teaching that the old prejudices will not prevent her from going forward in the Lord's work.

We are all very glad that the cholera, which has been in the Delta for some time, has not reached Alexandria. Our streets are in a much better condition than before the cholera came, and I think if you could take a walk with me down through the native quarters of the city, you would understand what a cause for rejoicing we have, when a little cleaning up is done.

Mrs. A. H. McFarland writes of the Moharren Bey school for girls:

This school is pretty well attended considering it is the time of the Jewish feasts. One of the Jewesses who called on me this afternoon, told me how glad she was that this was the last day of their feasting for a while. Said she, "You don't know how tiresome they are." This young girl has been in our school for several years, and we have often thought if she were free to follow her own inclinations, that she would unite with our church.

A young native minister has been working here with good effect for the past few weeks. He has held three prayer-meetings a week, which have been well attended. Many have been anxious to hear him tell the story of Jesus and his love. It is our prayer that many a weary soul may find rest in the offered Saviour.

ASSIOUT NEWS.

Mrs. Dr. Henry gives incidents in the medical work:

About two months ago two Moslems came to Dr. Henry's office for operations. With one man was his wife, with the other his daughter. One of the men had been taken to the government hospital by the sheik of his village. While the sheik was in the hospital making arrangements with the Moslem doctor, the man and his daughter left and came to Dr. Henry. They were in the office about two months. Every day the blind Bibleman would take his Bible, go to their room, read and explain the gospel to them. The four received the word with gladness. After the Bibleman had read to them an hour, they would ask for more, declaring they had never heard such good news. They were taught some questions and answers, such as, "Who is Christ?" Ans. "The son of God." What did He do? "Died on the cross for my sins." They were also taught to pray. They went away cured of their bodily disease and rejoicing in the news of salvation. Another case of a young Moslem lady of a well-to-do family, having had two operations made on her eyes. It was necessary for her to come every day for treatment. At first she seemed very much displeased that she had to listen to the word, while waiting for the operation, but before many days she was much interested aud would sit next to the Bibleman, ask questions, and then repeat the story to other women who could not understand as rapidly as she, and although she was a paying patient, and entitled to be treated among the first, yet she would ask for the others to be taken first, that she might hear more from the Book of books. We had no evidence that her heart had been touched, but we believe that these five souls were led to the office that they might hear the word of God, and our prayer is that the seed sown, may bear much fruit to His eternal glory. When we realize how very ignorant these people are it almost staggers our faith to believe that in the few weeks time they heard the word that their faith would be strong enough to be saving. But the word of God is "powerful and sharper than any two edged sword." Dr. Henry has had many petty persecutions to bear lately

from the Moslem doctors; at times they seeming more than flesh could bear. The promise is for those who leave lands, &c., for the gospels sake, with the hundred fold, now in this time, shall receive also persecutions.—Mark 10, 29; 30.

INDIA NEWS.

Mrs. J. S. Thompson writes from Sunnyside, Dharmsala, Oct. 22, as follows:

Our contribution for this month is rather small unless something comes from the plains in the mail of today. It is too early for Annual meeting news. All those on the plains are busy at the meeting and we on the hills have nothing new to write. The thing uppermost in the minds of all present is the serious illness of Mrs. Morrison. Earnest prayer for her recovery has been and is being offered, and we believe the Lord will hear and answer. "He doeth all things well," and whether it be life or death we know it will be best as he sends it.

How anxiously we await the news of the sailing of our new missionaries and how thankful we are that there are so many of them! If the churches who are giving up their pastors could know how much they are needed here, and how it has lightened the hearts that were growing heavy as we looked at the vacant fields, they would be glad to give their undershepherds for these poor lost sheep here in India.

Some men are preparing the garden here for wheat, and as I write I hear them urging their bullocks on by a peculiar sound that cannot be written. Five yoke of bullocks, five wooden plows, and I don't how many men, all doing about as much work as one good lively farmer with his plow and two horses, and not doing it half so well as he would. May the day soon come when we will have means and men to give these people industrial training in addition to teaching them the way of life. I think people at home have little or no idea of the rude implements and awkward ways of doing things that we see day by day.

Mrs. Holliday will have reached the home land before her last letter appears in the Magazine, and some of the dear friends will have welcomed her in person. She writes:

The latest and most joyful news to us is word of four new male missionaries and three young ladies coming to the help of the Lord in this dark land. A few weeks ago we felt almost discouraged. I say almost but not altogether, for we still hoped and trusted that He would not forget this part of his vineyard. We thank the home church for their prayers for us, and we thank the Lord for sending these new men to us.

Annual meeting is just now in session, and you will hear from it later on. Some of us have been detained on the hills this year on account of sickness among the little ones and we are deprived of the pleasure of meeting with the others at Sialkot.

The news of Mrs. Morrison's very dangerous illness has reached us, and we await developments day by day very anxiously. We know that all that human aid can do is being done, and we trust the Lord will see fit to spare her to the work here in India.

The Magazine is anxiously looked for, month by month, and I think no one enjoys its contents more than the missionaries. May it be used for much good at home.

Miss Logan tells of the prefatory conference of Annual Association meeting:

If any of the home friends have ever seen a program of the devotional exercises, which are held in connection with our Annual meetings, they know that it is our custom to convene on Friday and devote that day and Saturday to meetings for the deepening of the spiritual life. On Sabbath we have communion, and the business meetings begin Monday morning.

These times of spiritual refreshing are very precious to us here in this heathen land where Hindoo temples with their hideous idols, and Mohammedan mosques abound, and where we are surrounded on every side with visible evidences of Satan's kingdom. Then, too, we do not have so many opportunities for attending religious conferences as you enjoy at home.

It is Saturday evening, and our conferences are closed. They have been very helpful indeed, and we are looking forward to still greater blessings when on the morrow we shall sit down together at the Lord's table.

In connection with the news items from Egypt there was a long article by Mrs. Nichol of Luxor, giving the details of a morning's zenana work. As it seemed a pity to mutilate by cutting down we have withheld it from the MAGAZINE, and offer the loan of it to missionary societies to be read at a monthly meeting. We are glad to be able to give such an article occasionally to societies.

We are glad to note that the New York presbyterial has decided to undertake a part of the salary of Miss Adelle McMillan. We hope that before long some other presbyterial will decide to take the other half.

In this connection it may be well to state that where two or three societies are engaged in paying the salary of a missionary there should be a careful understanding as to the time of paying pledges. It sometimes has occurred that one society depended upon another to make payments earlier in the year, and the result was no payments at all until the last of the year. We know this result is simply through misunderstanding which a little watching on the part of those interested will always prevent.

Among the Hindus the marriage relation is very lightly esteemed. Interchange on the part of both men and women frequently occurs. The Koi may polygamize, but generally he has but one wife.

OUR JUNIOR MISSIONARY SOCIETIES.

The Junior Union.

By Mrs. Isabel M. Vance, Jamestown, O.

THE church that underrates the power and helpfulness of the young people's and children's societies will soon find itself falling far behind its sister churches in growth both spiritually and numerically. Scarcely second in importance to the Senior Missionary society is the Junior, and in fact I do not know but it ought to rank first. It is understood that the first and most important thing to be accomplished by these societies is the proper spiritual growth and development of their membership, and we believe the earlier this work can be begun the stronger and more symmetrical the Christian character will be.

It would appear to be a point of the divine plan that the maturing body and the religious sense should develop together. In a recent article in the New York Independent attention is called to the very early age at which children are actively engaged in reasoning and speculating upon religious themes. A boy of four years refused to say his prayers, and explained his refusal as follows: "Why they are old. God has heard them so many times they are old to him too. He knows them as well as I do." Our own four year old boy confronts us with questions that I doubt the ability of the most mature theologians of the day to answer, either to his or their own satisfaction. He recently left his play in a sand pile in the back yard, where he had evidently been puzzling his busy little brain with "the problem of evil," and hurried into the house to seek some explanation. "Mamma, isn't Satan a very bad man?" "Yes, my dear, he is a very bad, but he was good when God made him." "Then when he got bad why didn't God shoot him?" came the response quick as a flash. No one who as parent or teacher has been brought into intimate relation with children but could furnish as excellent illustrations as these.

No greater wrong can be done children than to put them off with careless and indifferent answers. We ought to realize that as great care is necessary in furnishing food for the religious nature as for the physical strengthening and development. Children left to themselves will not grow up religious and moral. None of us like the idea of human depravity, but it is fearfully and sadly true that the seeds of sin spring up even in infancy. Children are only to be let alone and they will go into evil and that continually, but they welcome religious instruction if it comes to them in a simple and informal manner. They are not skeptical, proud, self-willed, but are humble, unambitious, teachable, and believe implicitly whatever they are told by those they love.

How important then to make use of this period when the ground is comparatively free from weeds and in admirable condition to sow seeds of piety and to nourish them. The perfect simplicity of gospel truth is admirably adapted to a child's nature. The power to believe in the unseen grows weaker from our infancy. It staggers the pride of a strong intellect, but to one of these little ones it has nothing in it which seems to his trusting nature to be incredible.

Susanna Wesley, with her wise mother heart, fully appreciated these facts, and that we cannot begin too early to build into the child's character what has been called the "granite blocks of Christian character." She taught her children obedience early, before they could talk. As soon as they could speak they were taught the Lords prayer and made to re-

peat it twice a day ; then the catechism and some portion of scripture. They were taught to be quiet at family prayers, and at five years of age to read the Bible. She says: "I take a portion of time each day to speak to one of my children by itself on something that relates to its spiritual concern. On Monday I talk with Molly, on Tuesday with Hetty, Wednesday with Nancy, Thursday with Jacky, Saturday with Charles, and with Emily and Susy on Sabbath. Under such training this large family of boys and girls as they reached mature years became eminently religious. Such mothers are rare ! It is a lamentable fact that in so called Christian homes the children are often allowed to grow up almost wholly untrained and untaught in religious and spiritual matters. Such being the case the duty of the church toward the children is imperative. She has not been entirely forgetful of Christ's imperative command, "Feed my lambs," but, as I said in the beginning, it is only in these later days we are waking up to do our duty toward them more fully. This responsibility is and has been very largely shared by the Sabbath-school, but even here little is done toward rousing a child to a sense of sinfulness and his need of a Saviour. It is rarely that we hear of a conversion in the Sabbath-school.

This is not because conscientious work is not being done on the part of the officers and teachers, for oftentimes they are much concerned for the religious welfare of the children, but as the Sabbath-school is now organized it is a Bible school, and they find it impossible to do the school work and at the same time do much of anything special in other directions. The work there is only preparatory, and I believe the question as to how best, not only the youth but the children of the church, can be brought into a definite Christian experience and trained for future usefulness has been solved by the organizing of our Junior societies and similar organizations among other denominations. In the Sabbath-school we have the theory, here we have the practice. In the school may be taught that to be hearers of the word is not enough, and that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," but in the Union these rules for Christian living may be put into practice. From God's word we learn "that with the heart man believeth into righteousness and with the mouth confession is made unto salvation." Here again the Union in her religious meetings furnishes ample opportunity for confessing Christ.

I think there is nothing that caused me more surprise than to find, in my conversation with Christian parents, how little they understood and appreciated some of the truths I have been trying to present in this paper. They seem to think it is necessary their children shall serve an apprenticeship to the devil before giving their hearts to Christ. What did Jesus mean when he said these things were revealed to babes, and out of the mouth of babes and sucklings God had perfected praise ? The divine spirit begins His work in the heart of a child very early sometimes. God called Samuel at six years of age; John Wesley communed at eight, and his journal is full of instances of children of eight and ten years becoming Christians. Because a boy or girl has become a Christian we are not to suppose it will become at once a case of an "old head on young shoulders." God has implanted in the heart of the young a love for fun and frolic. There is no reason why a boy may not be a Christian and yet thoroughly enjoy a game of ball. Too many peo-

ple do not make allowance for these things, but are prone to think as the old man whom Hammond speaks of, who said, "I was afraid those children were not in earnest, and now I know it, for I saw that boy of Jones who went up for prayers last might rolling a hoop down the street this morning."

Mr. Spurgeon said he had taken many children into the church, but he had never had to discipline a single one in after years. This is not because their nature is so radically different from that of adults that with them at least "once in grace" means "always in grace," for children are also prone to back-slide, but the same amount of care bestowed upon them by the pastor and church gives far better results. The Roman Catholic church was wise enough to see this years ago, and I have no doubt it is one of the chief causes of their strength to-day. It is strange that Protestantism should have been so slow to appreciate it.

I have not attempted in this paper to speak of the different departments of work, but simply to emphasize the importance of training the children for Christ's service and to show that no better agency for its accomplishment could be employed than is afforded by the Junior Union.

Presbyterial Secretaries.

During the past few months several superintendents have written your secretary inquiring the name address etc., of their Presbyterial secretary. Here are a few extracts from these letters:

"Have we a Presbyterial secretary of Junior work in our Presbytery? If, so will you send me her name and address?"

"We saw in the United Presbyterian that the Presbyterial secretaries were to visit the congregations and organize Junior missionary societies, but as yet we have neither seen nor heard anything of ours, yet we thought we would organize a society ourselves."

"At the last meeting of our Presbyterial society we elected a Junior secretary, but she has been of no service to us, as she seems wholly engrossed in another Junior organization."

"I wrote our Junior secretary, but as she failed to respond, and I now write you."

We believe anyone accepting a responsible position of this kind intends to fulfill the duties required of her. May it not be that what seems indifference, comes from a lack of knowledge as to the duties required? The president of the Presbyterial should counsel and advise with this secretary and assist her in fulfilling the obligations laid upon her. A secretary has not performed her duty until she has sent a personal or circular letter, or card, to every Junior society or band in the Presbytery under the care of the W. G. M. S., offering her assistance, and, where there is no Junior society, to the President of the Woman's society, asking for such an organization.

But even suppose she has not done this, these societies should feel free to call upon her for helps or suggestions along this line. The Presbyterial has elected her for that purpose, and let me here assure these secretaries that I shall count it a pleasure to answer questions or render them assistance in any way.

Our work is steadily growing, and as I write, two letters are received telling of new organizations. Sharon, Pa., has organized with thirty-one members, and call themselves the Ralph E. Carson Band; Tingley, Iowa, with sixty members—forty in the children's division and twenty in the young ladies', or as the writer says, "young peoples," for we trust it will yet take in the young men.

Your secretary is often asked for news of the work. She cannot make it up. Will not all who read this send at least one item of interest?

TO THE MEMBERS OF THE WOMEN'S MISSIONARY SOCIETIES.

DEAR SISTERS: — At the January meeting of our missionary societies the subject for discussion will be "Our Junior Societies." In the notes in November MAGAZINE, prepared by the com-

mittee on monthly studies, the plan for organizing our Junior societies is plainly set forth. These also show that the first step in these organizations must be taken by the senior women's society.

It has been conceded by nearly all writers on Junior topics that women make the most efficient and successful leaders in this department of christian activity; and. in evidence, we point to the fact that all over the church this work is in the hands of women. If our Lord has blessed us with the talents necessary for the carrying on of this work, why should we hesitate to go forward? Have you an organization among the children and young women of your congregation that has for its object the arousing and sustaining of an interest in the cause of missions? If not, will you not ask yourself, Why have we neglected this?' The Women's General Missionary society has laid this responsibility upon you.

Do I hear you say, "I have not time?" Think again; can you concientiously say, "No more time for the Master's service?" Do you say, "I am not fitted to be a leader?" How do you know? Have you ever been willing to give yourself over to the Holy Spirit to use you in this work? I recently heard a teacher in Mr. Moody's school say, "The Holy Spirit comes to us urging us to do a certain thing, but we refuse to yield ourselves to Him that He may manifest His power through us." Do you say the work is a trying and difficult one? Yes; but can you not say with Paul, "I can do all things through Christ which strengtheneth me?"

If your society is not in the habit of taking up the monthly studies, will you not bring this one before the January meeting or some meeting soon? Talk over it, pray over it, and let each one ask herself the question, "Is the Lord calling me to this work?" Then let your answer be one that you are willing to give to the Master at the last great day.

MRS. N. WYLIE STEVENSON, Gen. Sec'y.
161 *Locust St., Allegheny, Pa.*

EDITORIAL.

Greetings.

"Oh! a wonderful stream is the river of time
As it flows through the realm of tears,
With a matchless rhythm and a musical rhyme
And a broadening sweep and a surge sublime
As it blends with the ocean of years."

Another sweep of the river brings us to the place where two seas meet—the outgoing and the incoming year. What flotsam and jetsam do they bring to the cause of the conquering King! Looking over the world we note with thankfulness many causes of encouragement and many tokens of divine favor and help. In our own United Presbyterian Zion there is an advance all along the line, of which the large and able force of missionaries, so recently sent out, is a practical exponent. Whlle it grieves us to the heart, and we cannot view with insensibility the terrible wrongs inflicted on those who bear the name of Jesus in a land of the Orient, yet even here the eater yields meat and the strong sweetness, for many powerful examples of Christian heroism and fidelity have been given by both missionaries and converts, weak and strong, rich and poor. But Christianity will not always be on test in this world. Sooner or later, whether we believe in pre-millennial or post-millennial advent, the rider of the white horse, whose name is Faithful and True, will lead forth the armies of heaven and tread down all opposition under his feet. Wherever and whatever our work may be let us always abound in it, knowing that our "labor is not in vain in the

Lord." Pray for the MAGAZINE—that more and more it may help to hasten on the Redeemer's triumphant day, and the time come when no earthly agency will be needed.

Much space of the MAGAZINE is given this month to work in connection with mission bands, junior societies, etc. Certainly on the theory of self-preservation, were there no other and higher motive to influence, the General Missionary society, as the parent stem, should foster and cherish the thrifty young twig growing up so happily by her side. Divided they fall; united they stand, toss off the storms from their branches, and realize more fully the command of the great Husbandman Shepherd, "Feed my sheep, feed my lambs." Christian magnanimity is a cardinal virtue, and between Sabbath-schools, Junior missionary societies, and Christian unions and endeavors, there should be no antagonisms, there being abundant scope for all in bringing those young in years to Him who said concerning little children, "Of such is the kingdom of heaven."

Thanks be unto God for "the success we were not counting on"—the blessings which our weak faith could scarcely look for. It is gratifying and commendable for the zeal and liberality of the women of our church that the debt, which seemed formidable at the beginning, on the Aged People's Home has been cancelled, and that plans are being made for enlargement.

Mrs. R. C. Anderson, a faithful member of the 1st United Presbyterian church, Washington, Iowa, and an earnest worker in the Ladies' Missionary society, died Oct. 7, 1895, aged sixty-three years. Mrs. Anderson was faithful in attendance upon all the services of the sanctuary and the meetings of the missionary society. She was a liberal supporter of the gospel, a true friend, a womanly woman, doing her best work within the sphere of her own home. She was her husband's trusted counsellor and helper. She will be sadly missed.

In response to a request from the MAGAZINE, Mrs. H. E. Carson, of Baltimore, writes:

"It gives me pleasure to send you a perfect likeness of my precious absent boy, Ralph. A cablegram was received from him dated Cairo, Egypt, Dec. 5th. It gave us all great joy to know that he had reached Cairo safely and would soon be in Assioot, where he is stationed for two years."

Some of our new missionaries, we apprehend, will understand the following experience of Miss Child, of "Life and Light," in a recent visit to a missionary meeting in Rome. This is her description of her first experience in talking with an interpreter:

"A short sentence and then an agitating pause, when my mind flies about trying to remember what it was I said, what I had intended to say, what I should say next, and how I should connect the two. The interpreter's sentence comes to an end suddenly and unexpectedly, and something must be said immediately,—good, bad, or indifferent,—so we on with a hop, skip, and jump in a most distracting way."

Very glad and thankful we are that the great Red Cross society of America has undertaken through its President, Miss Clara Barton, to bring help to the Armenian martyrs by the distribution of supplies. Extermination is the watchword of the Turk, in the onslaught on Armenia, and to this end even relief in the face of starvation and awful suffering has been denied. While Christian governments of the world stand meekly still and allow a cunning Sultan to outbrave them, the Red Cross, with brave

Miss Barton at its head, undertakes the difficult and perilous work of carrying relief into the heart of the Turkish empire—dark-aged, and superstitious. But we are sure that the cruel Mohammedan crescent, will never be able to withstand the great Red Cross which goes forth "In His name." Let friends of humanity and Christianity hasten to the relief of suffering and send funds to Miss Clara Barton, President and Treasurer, Red Cross Society, Washington, D. C.

Mrs. W. T. Meloy, the successful agent for Chicago Presbytery, kindly offers a few suggestions:

"In looking over the subscription list of the MAGAZINE I am surprised to see how very few magazines are taken by some of our largest societies. I have wondered where the fault lay, in the society or the agent, and have thought it might stir up a little latent interest if you would mention, in the MAGAZINE, that Tamarack, Ill., Mrs. Frazier Agt., takes four more magazines than it has members in its society; that 1st Chicago takes two less magazines than it has members; that the 6th U. P. organization Chicago, membership of 9, Anna R. Pollock, city missionary, sends five names for the MAGAZINE; that the agent of 3rd church, Chicago, Miss Jessie Kirkpatrick, is only ten (10) years of age, but is full of interest in the MAGAZINE. I should like to ask through the MAGAZINE how many other societies do as much. A few statistics like the above would greatly interest me and perhaps others."

We call the attention of societies to the fact that the subject of the programme for February will be "Giving including Thank-offering." That number will also contain a symposium on giving, and societies are asked to have all the women of their churches called together for a *real* study of the subject.

Mrs. Mary Clokey Porter desires us to urge societies that are not yet supplied with Thank-offering boxes to order them at once, so as to be ready for the "Ingathering" about April first.

Dr. Van Dyck, of the Presbyterian mission in Syria, has been called away after over fifty years of service under the foreign Board of that church. An exchange refers to him as "the greatest Arabic scholar of his generation". Because of his fluency in the use of that language he was mistaken for a native and came near losing his life in the massacre of 1860.

The Arabic Bible, of which he was the chief translator, is recognized by Moslems themselves as second only to the Koran for its classic style, and for this cause is being read all over the empire.

Miss Everett read before the Women's Board of the Northwest a part of a personal letter from Syria, in which a former associate wrote, Nov. 13th:

"The sunshine fails to bring a smile to sad faces and sadder hearts this morning, and the land mourns, for dear Dr. Van Dyck has entered into rest. We ought the rather to rejoice, for he has already seen the King. But it is hard to feel that we shall see his face no more on earth. Yesterday was the fourteenth day of the fever." * * * *

Said Miss Everett: "Probably no man in Syria was more widely known and loved than Dr. VanDyck, even by the Moslems." Describing the funeral, the letter continued: "Dr. Jessup read the words of comfort, consolation and triumph from the Holy Book and offered prayer. The Mejlis il walayah sent a wreath, which bespoke respect. The Press sent one tied with long white satin ribbon, on which was printed repeatedly in Arabic, 'The righteous shall be in everlasting remembrance.' As the pro-

cession passed the Greek church the bell was tolled; at the consulate the flag hung at half-mast; passing the Deaconesses, their bell was tolled, and on the hill, above the surging crowd in street and church yard, the bell tolled mournfully for nearly an hour. The choice of bearers was most touching: two Americans, two Syrians—a Christian and a Moslem; and two Englishmen."

From Our New Missionaries.

We had the great pleasure of spending a recent evening with some of the new missionaries. Kind friends favored us with the reading of a number of letters mailed at Port Said, Nov. 28, the contents of which were interesting, amusing and pathetic. We regret that space forbids extended extracts from any one of them.

Mr. Ballantine writes:

S. S. HISPANIA, Nov. 22.—While I was yet in America, and my feet resting on *solid land*, in a moment of utter depravity and fool hardiness I expressed a vain wish, i. e., "that sometime during the voyage, I hoped we might have a good old fashioned storm, just for the experience, etc." That wish was one of my "presumptuous sins," of which I assure you I have repented, for I have enjoyed (?) to the full the experience of a storm at sea and am now willing that it suffice for a lifetime.

On the morning of the 14th, before we had lost sight of England, we entered upon a high sea following a strong wind, which increased until during the night of 15th, when we had a *storm*. For twenty-four hours the sea raged and tossed, waves piling up and lashing the sides of the vessel and overflowing the upper deck until it seemed that the ship would be smashed in the fury. The sound of the water as it pounded against the ship was terrific. How was I enjoying this? During the whole time of the storm and a day longer I was in my berth, tossed from side to side. I was very sick, sleeping but little and eating nothing for three days. As soon, however, as I could get to the upper deck I began to recover and in a day or two I was all right. Mrs. Ballantine has had but a few well days. She surprised us all by winning a needle race, in a series of athletic contests which had been arranged for the day. In this race a course had been marked off, over which the contestants (all ladies) were to run and thread needles before the crowd, and then repeat the race. Mrs. B. kept cool and ran with spirit, winning the race with ease. Another event during the afternoon created considerable interest. An international "tug of war" had been arranged between five of our men and as many Englishmen, students of Oxford and Cambridge, who were going out to India in the "civil service." We won from them easily in two tugs. Then the chief officers of the vessel challenged us for a tug between ourselves and a team of five picked men from the ship's crew, which we also pulled easily in two separate tugs. Then a picked team, made up from three of the ship's crew and two of the best English passengers, challenged us for a pull. By a close margin we won this also after a very hard tug. Hurrah for America! Candor compels me to state, however, that the English won most of the other races during the afternoon.

Nov. 27th.—Some days have gone by since this letter was begun. We are having pleasant sailing, all in good spirits. On Sabbath we passed the island of Malta, on which the Apostle Paul was wrecked. Mr. McConnelee preached in sight of the island. To-morrow we expect to reach Port Said, and will remain there three or four hours.

Mrs. B. writes: There is very little to break the monotony on shipboard,

and you may be sure we will all be glad to reach our destination. I can't imagine how Dr. Gordon's lived through six months of this life. To-day, through the kindness of the captain, we are to have high tea on the deck, and a real American cake is to be served. The officers of the ship are all pleasant and obliging, the captain and purser especially. Earl McConnelee is looking very much better, and is every day becoming more like himself. He is a great favorite among the passengers.

Earl McConnelee. The best sailor of all.

It will take us two weeks longer on water before reaching Bombay. We expect to remain there a few days before going up north. Oh, I'll be so glad to stop travelling, and *be* somewhere.

Mrs. McConnelee says: As we neared the straits of Gibraltar, we could see the coast of Africa on one side and the coast of Spain on the other. The straits are eight miles wide, so that we could see something of the country. It seemed rocky and jutty, reminding us of Delaware County, N. Y; only it did not look so fruitful. We could see the vineyards, and occasionally an old Moorish tower. There was a little town on the coast, Tarifa, a part of the old walls still standing. It is the most southern European point after passing the straits. Eleven vessels were in sight in the bay. We passed the island of Malta, the Melita of the Bible. It seemed strange to us to be passing the place where Paul was shipwrecked; that story will have new interest to us. When we neared the Port, whom should we see coming in a little skiff but Miss Ella Kyle and Rev. Giffen! We ate Thanksgiving dinner together at the hotel in Port Said. We will not soon forget it. There are so many things to be seen; so many afflicted people.

Mrs. Gordon says: The purser is the same as was on the California, ten years ago when Mr. Gordon was going to America. They recognized each other immediately. It seemed a very tiresome, long voyage across the Atlantic, yet when we leave it a strange feeling of homesickness comes over us. Until we we left the Atlantic we were at least on the ocean which washes the shore of dear old America. We are now in the Mediterranean sea. It is calm and beautiful. (Mrs. G. tells of the celebration of Mr. and Mrs. Kyle's fourth anniversary. A real American cake was baked by the ladies and served to the officers and passengers of the ship, the captain adding to the entertainment.)

As three of our passengers get off to-morrow at Port Said, the captain gave a reception at 4 p. m. on deck—served cake, tea wafers and taffy in fine style. A farewell was held for Miss McMillan just after worship. Mr. Caldwell, in behalf of the party, presented two books in which were written the names of the friends, who have become so much attached to each other that the separation was anticipated in tears. We spent our Thanksgiving in a strange land. Everything seemed strange, more like a dream

than a reality. At Port Said we had the first experience in donkey riding. As we could not guide the animals a man went along and drove them for us. My donkey's name was Yankee Doodle Dandy; Mrs. McConnelee's Ta-ra-ra-ra-ra. Our boat pays 5,000 dollars to go through the canal, yet it seems to pay them. Have I told you that most of the cargo is whisky? With such a cargo well might we tremble in the midst of the fearful storms. I dread our stop at Bombay. All our boxes and everything will be opened and we have to pay 5 per cent. duty on everything but clothing. It will take at least a week to open and repack. The missionaries are all pleased with their appointments, and accepted them as *His* appointment, whose we are and whom we hope to serve.

THE YOUNG LADIES OF THE MISSIONARY PARTY.

Miss Martin, Miss McMillan, Miss Dickey, Miss Morrison, Miss Corbett.

MISS KATE CORBETT.

Miss Corbett is the daughter of R. C. and Jane Corbett, and was born in Brookville, Pa. In 1886 she went as a missionary to India, and labored most of the time in the Zafarwal district. Ill health required a return home two years ago, but the rest has restored her strength. Her co-workers will greatly rejoice that she is again able to engage in the work, for which she seems eminently fitted. A host of friends will bid her God-speed.

MISS JENNIE B. MORRISON.

Miss Morrison, daughter of Samuel and Sarah Morrison, was born near Oskaloosa, Iowa, and educated in the public schools in that place. Since 1890, her home has been in Lincoln, Neb. She is a member of the United Presbyterian congregation in that city, and has been a zealous worker in the Sabbath-school and young people's work. She has also

held the office of secretary of the Young Women's Christian Association of Lincoln. Miss Morrison has been appointed to India.

MISS SALLIE ESTELLE DICKEY.

Miss Dickey, daughter of David B. and Margaret K. Dickey, was born in Clover tp., Jefferson co., Pa. She became a member of the United Presbyterian congregation of Brookville, Pa., at the age of twelve years. She graduated at the Clarion Normal school in 1893, and since that time has been a teacher in the public schools. She goes to India, and will be supported by the Xenia Presbyterial society.

MISS FLORENCE ADELLE M'MILLAN.

Miss McMillan is the daughter of D. I and E. M. McMillan, and was born at Biggsville, Ills. She holds her membership in the United Presbyterian congregation of Sunbeam, Ills. She attended Monmouth college for a time, and was one session at the Chicago Bible Institute. For several years she has been identified with Sabbath-school and young people's work. Miss McMillan has been appointed to the Egyptian field.

MISS FANNIE C. MARTIN.

Miss Martin is the daughter of Samuel and Mary A. Martin, and was born in Paulton, Westmoreland co., Pa. She is a member of the Apollo United Presbyterian congregation. She attended Grove City college. Miss Martin goes to India, and will be supported by the Young People's Christian Union of Conemaugh Presbytery.

STUDIES FOR MISSIONARY SOCIETIES FOR 1896.

FEBRUARY.—Giving, including Thank-offering.
MARCH.—Medical Work in Missions.
APRIL.—The Personal Element in Missionary Work.
MAY.—The Development of the Anglo-Saxon Race and its Obligation to Missions.
JUNE.—Incidents of Mission Work and Lessons to be drawn from them.
JULY.—Temperance, Its relation to Mission Work.
AUGUST.—The School as a Missionary Force.
SEPTEMBER.—Advance iu our Foreign Work in the Past Year.
OCTOBER;—Advance in our Home Work in the Past Year.
NOVEMBER.—Work Among the Freedmen and Indians.
DECEMBER.—A Century of Missionary Effort.

Program for February.

Psalm 45 S. M., vrs 1 and 13.

Bible lesson: Gen. 28, chap. 10:22.

Prayer.

Paper: Systematic giving.

Paper: The Thank-offering.

Psalm 72 L. M., v. 8-10; No. 99 Bible Songs.

Facts on giving. Each member present to read or recite a fact on giving.

Prayer for true spirit of giving.

Business.

Close with John 3:16 in concert.

The Thank-offering exercises will appear in next number.

REPORTS, Etc.

Women's Board.

The Board of Directors met at the usual time and place, 13 members being present during the sessions. The devotional exercises were conducted by the President.

The Foreign secretary gave a two months report. Egypt seems to be the field for which missionaries are wanted, and we are urged to send more. Regret is expressed that only one of the band that sailed in October was destined for this field. There are those, however, who have expressed a willingness to go

when their studies are completed.

Dr. Platter, of India, asked for a book of pharmacy for Dr. Johnston and herself. This has been ordered, and will be bound in two volumes and mailed to India.

Mrs. Dr. Henry, of Egypt, says the medical work there was self-supporting last year, the fees paying all expenses.

Freedmen's secretary reports from Prairie Bluff in regard to the completion of the memorial building. Knoxville reports 188 scholars in sewing room; Athens, 69 scholars; Norfolk, 200 scholars, 240 articles of clothing made, and 640 yards of material used; Henderson, 108 scholars, 188 articles made, and 602 yards of material used; Chase City, 108 scholars, 48 articles made, and 145 yards material used. Prairie Bluff sends a short industrial report. Boxes, etc., to be sent to Miller's Ferry should be addressed to C. H. Johnston, Miller's Ferry, Alabama, care Alabama river steamers, Mobile; Alabama.

Church Extension secretary reported of notes, loans, etc., as usual.

Home secretary gave a partial report. The amount expended for improvements at W. S. Indian agency was ordered paid. The secretary of home mission work being chairman of Finance committee, reports for the committee also.

Treasurer reports October receipts, $2,525.26; disbursements $5,576.38. November receipts, $3,494.06; disbursements, $7,306.90.

The quarterly report of the treasurer of the MAGAZINE Committee was approved and ordered to be printed in full in the minutes of the Board.

Junior Missionary secretary submitted a leaflet she was requested to prepare on "Organization of Juniors." Report accepted, and 1000 copies ordered to be printed for free distribution. Junior secretary also submitted a column of suggestions, to be published in Dr. Fulton's book at his request. Adjourned to meet January, 1896.

MARY W. PORTER.

REPORT OF TREASURER OF WOMEN'S MISSIONARY MAGAZINE OF UNITED PRESBYTERIAN CHURCH.

1895.			
May 1.	Cash balance on hand	$1,210	16
	Magazine subscriptions	391	42
June 12.	Hutchison & Gibney on note	100	00
		$1,701	58
	To bal. from Mrs. Patterson Trs.	$ 220	41
July	Magazine subscriptions	733	60
July	Advertisements	40	00
July 3.	Mrs. Patterson's expense account transferred	66	14
July 13.	Mrs. Hutchison's expense account transferred	84	00
		$1,144	15
	To balance on hand	$ 918	35
May 2.	Telephone rent	$ 2	50
" 11.	Marshall & Beveridge, publishers	222	07
" 13.	Expense of Mrs. P. to Pittsburgh	20	95
" 11.	G. W. Kendall, auditing account	5	00
" 13.	G. W. Kendall, investment	1,000	00
June 5.	Telephone rent	2	50
" 12.	Marshall & Beveridge, publishers	204	65
" 15.	Delegate to Jersey City	23	50
	By balauce	220	41
		$1,701	58
July 3.	Marshall & Beveridge, publishers	210	72
" 3.	Telephone rent	2	50
" 5.	Mrs. Patterson, mailing material	5	00
" 5.	Mrs. Hutchison, mailing material	5	00
" 29.	Advertisements	2	58
		$ 225	80
	By balance	918	35
		$1,144	15

Respectfully submitted,
MRS. S. M. KELSO, Treasurer.

To Board of Directors W. G. M. S. Adopted, September 3, 1895.
MRS. MARY W. PORTER, Secretary.

Delegates.

Will the secretaries of Presbyterial missionary societies, (who have not already done so) kindly send, to the undersigned, the names and addresses of delegates elected to attend the annual meeting of the Women's General Missionary Society, to be held at Erie, Penn., May 1896?

MRS. JEAN S. SANDS, Pres.,
Women's General Missionary Society,
No. 218 Dithridge Street,
Pittsburg, Penn.

Treasurer's Report.

Receipts for the month of November, 1895.

Foreign.—Rev. and Mrs. Jos. Alter, Warm Springs, Ore., 10; San Jose, 7; Oakland, Cal., 4; Princeton, South Park Chapel, 5; Scotland, 2; Easton, 8.10; Burchard, 1; Avondale, 11.08; 2nd New Wilmington, 12; 2nd Mercer Y. L. M, S., 25; Wheeling, 25; Rev. J. A. Speer, Simnasho, 10; Mrs. Ellen Dean's Endowment fund Jhelam Hospital, India, 600; 1st Xenia, 25; 1st Columbus for India, 10; Wylie Ave., Pittsburgh, for Egypt. 10; 1st Wilkinsburg, Mem'l Hospital, India, 10; Turtle Creek, 10.

Foreign Specials.—Mission Creek, for Rawal Pindi, 10; New Athens Junior Society pupil, Egypt, 43, Rock Prairie, Wis., pupil Sialkot, 25; Sugar Creek M. Band, for Sialkot, 3; Bethel (Wd) Jr. O. Y. P. C. U. for zenana work India, 13; Jamestown, O., pupil Sialkot, 25; 1st Xenia to Egypt, 20; Sewickly Fellowship soc. for Egyptian boy, 5.

Foreign Salaries.—Miss Spencer, Princeton L. M. S., 45; Miss Young, College Springs Pres., 53.50; Miss Martin, Mansfield Pres., 54 23; Miss C. D. Wilson, Des Moines Pres., 78.

Home and Salary.—Rev. and Mrs. Jos. Alter, 10; San Jose, 5.55; Princeton South Park Chapel, 5; Duncanville, 5.61; College Springs, 13.25; 33rd St., Pittsburg part payment on note, 3.50; Martin's Ferry, 5; New Athens, 17; Wheeling, 25; Wheeling Y. L. M. S., 18; Rev. J. A. Speer, 10; Monroe, 5; 1st Des Moines, 5.55; Pittsburg, Kan., 7; Leechburg, 4.50; Sewickley Fellowship soc., 5; 10th Allegheny Good Will M. B., 10; 2nd Allegheny Willing Workers, 10; Etna, 5; Etna Jr., M. S., 3; Waitsburg, 4; 3rd Xenia, 25.

Warm Springs Indians.—Princeton S Park Chapel, 5: De Witt, 5; 1st Pawnee, 8.70; Stanwood J. M. S. 1.55; Utica Lake Pres., 13; McKeesport, 15; 6th Pittsburg Y. P. S C. E., 10.

Freedmen's and Salary.—Rev. Jos. and Mrs. Alter, 12.65; 2nd San Francisco, 5; De Witt, 5.20; Rock Prairie, 5; Rev. J. A. Speer, 6.89; 2nd Pittsburgh, 50; 6th Pittsburgh for Agricultural Industrial, 25; Unity Westmoreland Pres., 11; Mr. Dr. Ingle, through Hoopeston Soc., 5; Emsworth, 7.

Prairie Bluff, Ala., Memorial.—Aspinwall Jr. O. Y. P. C. U., 5.

Lillle Girls' Home, Tenn.—1st Pittsburg, 55; Indianola, Ia., 8.

Church Extension aud Parsonage.—Mt. Washington Pittsburgh, first payment on note 1, 50; Oakland, Cal., 4; 2nd San Francisco, 4; Colorado Springs' fourth payment on note 4, 92.50; Oakland, Cal., first payment on note 1, 69.38; Rushville, Neb., second payment on note 1, 20.81; Williamette, note 1 in full and first payment on note 2, 102.75; Mansfield, 10; Martin's Ferry, 5; Wheeling, 10; Findlay on rent pr. Rev. R. A. Gilfillan, 50; Rock Prairie, 4.40; 2nd Xenia for Pawnee Academy, 1; Findlay, pr. Rev. J. P. Sharp, 18; Boyden last payment on note 2, 24; 6th Pittsburgh, 25; 6th Pittsburgh Junior Soc., 10; Ingram, 5; 1st Williamsburg, for Bethesda Home, 5; Boulevard Ch., Denver, first payment on note 1, 66.60; Grand Ave., Portland Ore., in full on not 2, 52.41.

Ministerial Relief.—Martin's Ferry, 5. 1st Allegheny L. H. M. S., 25.

Orphans' Home, Allegheny.—2nd Mercer, 26; Mrs. J. A. Speer, Simnasho. 20; Rev. J. A. Speer, 5; Bethel (Wd) Jr. O. Y. P. C. U., 5.

Memorial Hospital, Allegheny.—Bethel (Wd) Jr. O. Y. P. C. U., 5.

Aged People's Home.—Hamilton Ave., Pittsburgh, 10.

Pittsburgh Syrian Mission.—Salary, 45; rent of rooms, 9; incidentals, 6; all by Monongahela Presbyterial society.

Coutingent Fund.—Wooster, 2; Ingram interest on loan, 67.50 and loan reduced 500; Interest on investment, 187.50; Interest Union National Bank; 112.50; Interest, 2nd Providence, R. I., 80; Magazine committee bills paid, 84.35. E. J. SLOAN, Treas.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 234 East 9th street, Erie, Pa.]

The readers of the MAGAZINE are aware of the fact that this department has been discontinued for four months. It was, in the first place, on account of the illness of the editor, and later for the want of time and strength to do the work required; but with the new year we hope will come new strength, courage and *encouragement.* If so, this work will be continued.—ED.

Ques. How many congregational societies have Literature secretaries, who report their work to the Presbyterial Literature secretary, and what improvement can be seen from this work, and do these secretaries generally act as the agents for the MAGAZINE?

SUGGESTIONS.

On Wednesday evening, Nov. 27th, the Missionary society of Erie celebrated their twentieth anniversary. An excellent programme was provided, which was followed by a social hour. Much was said during the evening of the work and progress of the past twenty years, which, although not great, was encouraging. At the close, the pastor, after speaking of the intelligence, earnestness and zeal of the women in the missionary work of the church, exhorted the men to go and do likewise.

It is not too early to begin to think of the general missionary meeting of 1896, which will meet in Erie, Pa. The Presbyterial delegates who have been appointed should be preparing themselves for intelligent work by studying the work done in the last convention and the needs of the work for the next. They will do the best work who feel most their personal responsibility. Let each member of each society work to have the report sent to the general society next May, the best of all the past years. God will add his blessing to work faithfully done.

IN MEMORIAM.

Conway--Dalzell.

A tribute of respect from the Woman's Missionary Society of the Ninth United Presbyterian Church, Pittsburg, Pa., to the memory of Mrs. Eliza Conway, who died March 26, 1895, and Mrs. Elizabeth Dalzell, who died July 9, 1895.

By the death of these two members of our society we have lost sympathizing friends and faithful workers, and we desire to bear testimony to their Christian character, and to their meek and patient forbearance during sickness. May we profit by their godly example and bow in humble submission to the will of our Heavenly Father, "who doeth all things well."

The bereaved families have our heartfelt sympathy and prayers; and we commend them to the tender care of the Good Shepherd.

MRS. R. W. KENNEDY,
MRS. SAM'L BLACK,
MRS. J. I. DAWSON,
MRS. J. A. CURRY. } Com.

Mrs. Amanda Hamilton.

A tribute of respect from the L. M. S., of Amoret, Mo,, to the memory of Mrs. Amanda Hamilton, whom God called to her heavenly home. We bear testimony to her earnest Christian character and helpfulness to us in our work as far as her health would permit. We know what is our loss is her eternal gain, and through her death may we remember the admonition, "Be ye also ready."

We extend sympathy to her daughters in their bereavment, and commend them to the Saviour whom she loved and served.

MRS. WILLIAMSON,
MRS. SANKEY. } Com.

Mrs. Mary A. McCoy.

The Woman's Missionary Society of Majors, Neb., would most gladly, but with sad hearts, offer this tribute of love in memory of our Vice-President, Mrs. Mary A. McCoy, whom but a few weeks ago we thought was so much needed by her husband and four small children—needed in our neighborhood, in our church, and in our society, with her cheerful, kind words, wise counsel, faithfulness in duty and readiness to help. But on the 25th of October, 1895, the Lord said, "I have need of her," and he took her unto himself; this being His first call from our little band. It is ours to bow in humble submission to His divine will, knowing that God's ways are not our ways.

COMMITTEE.

Mrs. Mary Jane McElroy.

The Ladies' Missionary Society of the United Presbyterian church, of Indianola, Iowa, have been called to mourn the death of a loved and useful member, Mrs. Mary Jane McElroy, who fell asleep in Jesus, October 22, 1895.

While we mourn her loss, we feel that it is her gain. Cheerful, quiet, unassuming, always ready to give a smiling recognition and a warm clasp of the hand to all; her lovely Christian character, her interest in our society, her love for the Master's work and her sense of duty in the home and in the church, endeared her to all who knew her.

While we deeply feel her loss, the influence she exerted, while with us, still lingers. We remember her as a dear Christian friend, to whom the blessings of the gospel were ever precious.

May we be admonished by this dispensation to be more faithful to the trust committed to us; "to work while it is day, the night cometh, when no man can work."

To the bereaved husband, son and daughter, we extend our heartfelt sympathy and commend them to the care of the loving Saviour, who said, "I will not leave you comfortless."

Resolved, That this tribute of love be placed in the minutes of our society and a copy sent to the bereaved friends, and also to the Women's Missionary MAGAZINE.

BELLE L. FREEMAN,
MARTHA M. ROSS,
E. A. STEWART. } Com.

Miss Maggie Cherry.

The following resolutions, by the Ladies' Missionary Society, of Bloomington, Ind., were adopted on the death of Miss Maggie Cherry, which occurred in August, 1895.

WHEREAS, It hath pleased our heavenly Father to remove from us by death our beloved sister, Miss Maggie Cherry,

Resolved, That in her removal from us we have sustained an irreparable loss; but we recognize in her death the hand of an All Wise Providence and humbly bow in submission to His divine will, in the hope of meeting her in a home where parting never comes.

Resolved, That we express our heartfelt sympathy for the bereaved sister and friends, in this most trying ordeal; and we do earnestly pray that God, by His Grace and in His infinite mercy, may sustain them; that He may sanctify this dispensation of His Providence to their good, and may they meet an unbroken family around the throne of God.

MRS. KARSELL,
MRS. PHILLIPS,
MRS. COOPER. } Com.

Mrs. Nancy Lewis.

The following tribute of love from the Woman's Missionary Society of the United Presbyterian church of Turtle Creek Pa., is to the memory of Mrs. Nancy Lewis, who died September 16, 1895.

WHEREAS, It has pleased God in his providence to remove from earth a member of our congregation and society, mysterious are his ways, though wise, in calling this mother from her dear little ones who so much needed her.

Resolved, That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

Resolved, That in her quiet, unassuming manner she has left us an example of prudence and piety.

Resolved, That, although her sufferings were severe from the first of her illness, and her death rather sudden, we have reason to feel assured that she was prepared for an entrance up higher.

Resolved, That we extend our heartfelt sympathy to her husband, motherless children, sisters and brother, and commend them to the care of a loving Saviour, who cares for them. "She is not dead but sleepeth, and them that sleep in Jesus, will God bring with him, and they shall reign in glory forever more."

Reoslved, That a copy of these resolutions be given to the bereaved family, recorded in the minutes of this society, and published in the Women's Missionary MAGAZINE.

MRS. J. S. STEWART,
MRS. S. A. RATH,
MRS. J. C. BLACK. } Com.

Mrs. Mary C. and Virginia St. Clair.

A tribute of love to the memory of Mrs. Mary C. St. Clair and her daughter-in-law, Mrs. Virginia St. Clair, whose deaths occurred within a few days of each other, both active members of our society. The former was a charter member. For several years, however, she was connected with R. P. church, but for sometime past been a helpful worker in our missionary rank. At a recent meeting of our L. M. S. the following resolutions were adopted.

Resolved, 1. That in these sad beavements our church has lost two devoted members, our society active workers, and their homes loving wives and mothers. While we miss their presence, we cherish their memory. May it incite us to greater diligence in the work the Lord has given us to do.

Resolved 2, That while we deeply feel our loss, we bow in humble submission to him who doeth all things well.

Resolved 3, That we tender our sincere sympathy to all the bereaved friends, and commend them to the loving Saviour, whose grace alone can sustain and give consolation in this sad hour of trial.

MRS. ANNA SIMMONS,
MRS. LUKE WALLACE,
MRS. JOHN MACK. } Com.

Mt. Audurn, Iva.

Miss Elizabeth Shannon.

The circle of our Society at Frankfort Springs, Pa., has again been broken, and God has claimed from our number Miss Elizabeth Shannon.

After a long sickness she was ready to welcome relief. But during the many months in which she was confined to her home she never complained, but waited patiently till her change came.

We miss her presence and her help in our Society. We miss her too from public worship. But we would not recall her, believing that now she worships, free from pain, in "the house not made with hands, eternal in the heavens."

To her friends we extend our sympathy. May we all be of those that love the appearing of the Savior, for whom there are laid up the crowns of righteousness.

MRS. J. W. LEAPER,
MISS HIBBITT COVENTRY,
MISS MARY FRAZER. } Com.

HAULING CEDARS FOR THE TEMPLE.

"I desire thee to send some of thy subjects with mine to Mount Lebanon to cut down timber, for the Sidonians are more skillful than our people in cutting of wood."

From Solomon's correspondence with Hiram, King of Tyre.—Josephus.